

4254

The Great Duty of RESTITUTION:

Consider'd, and briefly set forth in a

SERMON

Preach'd in the

Parish CHURCHES

OF

St. Mary le Bone, on Sunday July the 29th, }

AND

1711.

St. Anne Westminster, on Sunday Sept. 16th, }

By R. FORD, E. A. P. Curate and Lecturer of
St. Mary le Bone, MASTER of the Free-School in St. Anne
Westminster; and CHAPLAIN to the Right Honourable
JOHN Earl of SUTHERLAND.

Publish'd at the earnest Request of Some that heard it.

— Καὶ εἰ τις πὶ ἐσυκοφάνησα, ἀποδίδωμι τετραπλῶν.

Non remittitur Peccatum, nisi restituatur Ablatum.

The Second Edition.

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To the REVEREND
Dr. JOHN PELLING,
RECTOR of St. ANNE Westminster;

AND

Mr. George Allen,
Minister of St. MARY le BONE:

AND ALSO TO THE
WORTHY INHABITANTS
OF BOTH
PARISHES,
Committed to their CARE;

THIS

SERMON

IS

Humbly Dedicated, in TESTIMONY

Of the many

OBLIGATIONS conferr'd upon



*Their most Obedient
and Faithful Servant*

St. Anne, Westmina-
ster, Sep. 18. 1711.

R. FORD.

TO THE
READER.

WHEN First I compos'd the following Discourse, I had not the least Design of exposing my self to a Censorious and a Critical World: But the frequent Solicitations, and incessant Importunities of several worthy Friends (who have a Right to command the best of my Services) have at last wrought me to a Compliance. What I have to desire of Them and Thee, is candidly to pass by the many Erratas and Imperfections, by Reason of that intolerable Task and daily Fatigue I am oblig'd to labour under. To do justice to the Subject would require a Volume, and much more Time than I am in a Capacity to spare; but if I have offer'd any Thing that may be useful and beneficial to Men's Souls, and effectually convinc'd 'em of the necessity and Advantage of Re-stitution,

To the R E A D E R.

stitution, I shall have fully gain'd my Point. As to the Plainness of the Style, that's the least of my Concern ; for I am of Opinion (and ever shall be) that fine Words and studied Notions, rather amuse and confound Men than win them to Practice. I am not ignorant how tedious I have been upon some Particulars, especially that of Defamation ; but because it is a Sin very heinous in its Nature, and yet so common, I was induced to believe the Duty of Restitution was thought altogether unnecessary : And altho' I can't hope from hence totally to put a Stop to it ; yet, if I can but convince one Slanderer in a Thousand to leave off, and un-say what has been said in the Wrong of his Neighbour ; I shall be well pleas'd at his Conversion, and abundantly compensated for any Labour I have been at. What I have further to ask of Thee, is a Blessing on my weak Endeavours, and this will lay an eternal Obligation upon

Thy sincere Friend
in Our Common Saviour,

R. F.

St. LUKE xix. 8.

Καὶ ἐὰν πρὸς εὐκοφάνησά ἀποδίδωμι τετραπλῶν

— *And if I have taken any Thing from any Man by false Accusation, I restore him Four-Fold.*

(a) **R**ESTITUTION, tho' a necessary Duty, and without which there can be no Mark, nor Sign of a true Repentance; yet, considering the Backwardness and Unconcern'dness of Mankind, to this one particular Act, nothing seems more necessary, than such argumentative Perswasives, as may excite you to the study and practice of it, and convince you of what evil Consequence it is, to defer, or totally to neglect *Reparation* and *Satisfaction*; to those whom you have injur'd in any Instance or Degree whatsoever.

And before I proceed to discourse largely on this Important Duty, it will be somewhat necessary to

(a) Ἀποκατάστασις.

give an Account of the Author of the Text, and the Occasion of the Words, because they comprehend a very considerable Part of his *Repentance* and *Conversion*, and this will directly lead me to that inestimable Qualification of RESTORATION.

The Author hereof was one * *Zachceus*, a *Publican*, the Chief among the *Publicans*, as the original Word imports, (b) he was One, it may be presum'd, who farm'd the Customs, Tolls, Taxes and Tributes of the *Romans*, and these were styl'd (c) *Redemptores*; Persons that were more Noble, and of a higher Rank and Degree, than those who collected Toll or Tribute, either in the Market, or at the Gates of the City; for these were inferior to the other, and most commonly were covetous and unjust, and therefore not improperly term'd *Collectores* or *Exactors*. (d)

The very Name of a *Publican* was infamous and odious to the Ancients. And *Cicero* speaks that the very Name and Office was grievous to the *Greeks*, and declares that it was not much less abhorr'd a-

* Ζαχχαῖος *Zachceus*, Syriacè זכאי *hoc est justus* à Radice Syriacâ זכא *mund vit justificavit.* זכאי et זכאי *Innocens, Justus* H-braicè זכאי et זכאי *p uis fuit. Nomen ergo à Justitiâ et Innocent à habet. G. P. Anal. Nom. P o'.*

(b) Ἀρχιτελώνης *Magister sue Princeps Publicanorum. Luc. xix. 2.* (c) Ἀντρώπων *Redem ter, Bibl.* (d) Ἐισπρακτωρ *Exactor, Liv.*

mong the *Romans*. And how exactly doth *Suidas* out of an ancient Author agree with *Aristophanes*, as to the Life of a *Publican*? (a) so dishonourable and ignominious an Occupation or Employment was it, so contemptible, that scarce any would undertake it; but the Inconsiderate and Unconcern'd, that regarded neither their own, nor Others Reputation. This *Zacheus* was however the Chief of his Profession, and as Our Saviour passed near *Jericho*, none more desirous of seeing Christ then he, but being a Person of a low Stature, (b) and the inexpressible Multitude that attended Our Saviour, and crowding in upon Him; He was necessitated to make use of some Ascent to accomplish his Desire. Accordingly he climbs up into a *Sycamore-Tree*; to which Our Saviour was no sooner come, but He espies the poor *Publican*, commands him to make hast and come down, having determin'd that Day to tarry at his House: And immediately he descends, and joyfully entertains his Guest at his Habitation; the People standing amaz'd, and it may be highly discontented, that the Son of God should make Choice of that Man's House for a proper Retirement; The owner of it being of that despicable and odious Profession: (c) (*He is gone* (say they) *to be Guest with a Man that is a Sinner.*

(a) Παρρησιασμένη βία, ἀνεπημέλῃ δ' ἐργαγῇ, ἀναίματ' & πλεονεξία, ἀναίδης ἐμπροσθεῖα, πραγματεία, λόγον μὴ εχούσα. (b) — Ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. Ver. 3. (c) St. Luke xix. 7. Ὅτι παρὰ ἁμαρτωλῶν ἀνδρὶ νόστον ἐκάλει.

They were very odious, however in general, as to their *Injustice* and *Oppression*, and this was the *Sin* *Zacheus* here considers of, when he saith, *Behold Lord the Half of my Goods I give to the Poor, and if I have taken away any Thing from any Man by false Accusation, I restore him Four-fold.* Here is an admirable Example of a true Penitent, in renouncing (from that very Moment Our Saviour call'd him) his former Pleasures and Extravagancies, and with abundance of Cheerfulness resigning up what he had got by direct or indirect Means to the Use of the Poor, and to Those whom he had injur'd by *Extortion*, by *Fraud* or *Violence*, above the *Toll*, or *Tribute* laid upon Them. To the *Poor* in general he Bequeaths one Half of his Estate, which was an Instance of exemplary *Charity*; and he would probably have dispos'd of all his Substance that Way, but that he consider'd the necessary Duty of *Restitution* at large; and also that God Almighty never commended, nor approv'd of Man's being Charitable, with that, which was not properly his own.

By this very Instance nothing can be more plain, than that he, who sets about *Repentance* and a serious Consideration of his past Life, ought First of all, to remove the main and principal Objections, such as *COVETOUSNESS* and *Oppression*, opposite to
RESTORATION

RESTORATION and *Satisfaction*; without such a free and ingenuous Declaration, the Man goes about Impossibilities, that pretends to *CONVERSION*. And because that God sooner forgives, and is more ready to pardon those Offences; which are committed against himself, than those against our Neighbour; for this Reason, I shall not confine my self to the bare Interpretation of the Word in the Text only, which signifies no more than *Injuries* by (e) *Oppression* or false *Accusation*, *Extortion* or *Exaction*, but shall speak of *Injuries* in general, and the *Restitution* necessary to each of them in particular: In Order to this proceed we to enquire.

I. What *Restitution* is? Wherein it doth consist? What the several Degrees of it are? And to Whom it is properly due?

II. Let Us consider the *Commands* and *Obligations* to it, and the various *Examples* of it in Holy Writ; and this will demonstrate the great *Necessity* and *Advantage* thereof in Opposition to those common and erroneous *Objections* brought in by the *Adversaries* and *Enemies* to this Duty. And,

(e) Συκοφαντίας-Calumniofus Aor. 1. συκοφαντήσα à συκοφαντέω Calumnior.

III. Since *Repentance* is absolutely necessary to *Salvation*, and that without *Restitution* there can be no such Thing as a true *Repentance*; I shall close this Discourse with proper *Motives* and *Directions*, in Order to represent the happy and glorious Effects of a ready Compliance *with*, and a sincere Obedience to this *Practice*.

These are the Particulars I design to speak to upon this *Subject*, which is so considerable, that no Man can scarce pass by it unconfider'd, and yet it is so copious that a Man knows not how, or where to conclude; however, through the Assistance of God, I shall endeavour to offer, what may not altogether be unworthy your Patience and Attention. And,

I. What is *Restitution*? Wherein does it consist? What are the several Degrees of it? And to Whom is it properly due?

This Word *Restitution*, (a) signifies, or implies an *Act of Justice*, retaliating to our Neighbour what has been unjustly and clandestinely taken from him. "It is that Part of JUSTICE, to which a Man is "obliged by a precedent Contract, or an antecedent "Fault, by his own Act or another Man's, either "with or without his Will. And considering the

vaſt Extent of this Duty, as well as the Neceſſity of it, it is ſomewhat miraculous that ſo few ſhould be engag'd in the Practice of it ; eſpecially, ſince ſo vaſt a Multitude pretend to *Juſtice* and *Equity*, to maintain *Love* and *Charity* in the World : And as *Injuſtice* is a heinous Breach of One or more of the Precepts of the Goſpel ; ſo is the *Contrary* the beſt Inſtitution whatſoever, for improving the State of Mankind, for removing that Uneaſineſs, thoſe general Complaints of Oppreſſion and Perſecution univerſally reigning on the Earth ; and conſequentially a very conſiderable Part of the World merit a moſt ſevere Censure, ſeeing their Actions are inconfiſtent ; they contradict their Principles by their Practices, and would be much more excuſable, in Caſe they pretended nothing at all to this *Rule* of *Equity*, and the *Force* and *Obligations* to it.

Requiſite it is, and highly neceſſary therefore, to ſet this Matter in as clear a Light as poſſible, in Order to diſcover the ſeveral Degrees and Kinds of Injuries that require a true Performance of our *Recompence* and *Satisfaction*. In general then ; and,

Be cauſe the Buſineſs of the Soul claims the Preeminence, let us reflect and conſider, how We may *defraud* or *injure* our Neighbour in this Reſpect in the firſt Place. And this, alaſs ! is eaſily brought about, by bad Advice and an unhappy

Conversation : For tho' at First, We have little or no Apprehensions of, or Inclinations to Wickedness, notwithstanding We are very much averse to vicious Habits ; yet, by Custom, and frequent and unhappy Opportunities, that which was intolerable before, becomes tolerable, easy, and pleasant at the last ; and oftentimes I am persuaded the *Convert* becomes so wretchedly Infamous, that the *Devil*, his ADVISER, is at last asham'd of him. Many there are who take Pleasure in the corrupting of honest and innocent Persons, and at length make 'em as wicked as themselves, and so proceed to gratify one another in unwarrantable Practices. † This is a dismal Consideration indeed, that a Man cannot rest satisfied in wronging his own Soul, without contriving and assisting to destroy and ruin his Neighbours. And the only Thing that in this Case remains to be done, is, for the ADVISER to provoke his unhappy Convert to Repentance, to make Use of such powerful Methods and Arguments to invite him to Piety and Vertue, as may at once crush effectually the mischievous Ones, which has formerly been prescrib'd to him : But if this poor Wretch, thro' the Providence of God, should be cut off in the Midst of his Sins ; then, without Dispute, the COUNSELLOR must, in a great Degree, be answerable for the Faults of his deceased CLIENT. And certainly, the

† *Se In vicem turpitudine Illicitæ Voluptatis oblectare, St. Aug. de Civ. Dei. Lib. xiv. C. 8.*

States and Conditions of these two are so mighty uncomfortable, that I am at a Loss which to prefer, but sure I am, it highly engages both without delay to look to themselves.

The next Injury I shall mention is that of (*) *Defamation*, and no Man can possibly take too much Care for the *Preservation* of his good Name, nor can my *Neighbour* do me a greater Wrong, than unjustly divest me of it. Hence it was, that *Joseph* being warned of God in a Dream, was so careful of the *Blessed Virgin Mary* when she was with Child of the Holy Ghost, lest the *Jews* shou'd have taken Occasion to reject *Christ* as One born out of Marriage, and for the avoiding of Death, which was allotted to such; and for the Infamy that would have consequently attended Her as an *Harlot*. For these Reasons it was that so much Provision was made for Her Preservation. There is nothing more valuable than a Man's good Name; his Conscience is confirm'd by it; his Neighbours are benefitted by his good Example; by it he adorns that Religion he professes himself to be a Member of; it is this which gives Credit and Authority to our Words and Actions, and enables Us to do abundance of Good in the World. It is very observable that no body value what comes from One of an ill Name, be his Counsel and Advice, his Checks and his Reproofs never

(*) ברמה *Ignominia, Infamia.*

so powerful, yet shall they pass unregarded, and good for nothing. There are some, who are mighty indifferent as to this Matter, and those, to me, appear not to understand the Value and Consequence of these Things; which I am certain is of such Importance, that where Men are byas'd in our Favour, we may even work Wonders upon them, and, on the contrary, where they are violently prejudiced against us, even Miracles themselves shall have no effect upon them. It concerns us therefore to look to our Conversation, and maintain that inestimable Jewel REPUTATION; tho' the best of Men cannot secure themselves from *Slandervers* and malicious *Detractors*; nay, *Christ* himself could not escape the Infamy of the *Pharisees*, who, tho' the most Innocent, represented him to the World as a gluttonous Man, and a Wine-Bibber, (a) a Friend of *Publicans* and Sinners. And as this Practice in others seems detestable to us, so if we consider it, it is as abominable in our selves; what more unjust, than to undermine the Credit of other Men, to go about with malicious Reports? to countenance evil Surmises and Suspicions? to be pleas'd with others Imperfections and Miscarriages? to determine and pronounce unadvisedly upon them? to put an evil Construction upon disputable Cases, without any respect had of the Circumstances? I could never meet with that

(a) Luke xii. 34.

Man yet, who could willingly bear to hear himself thus trampled upon; and were there no Receivers, it would destroy and put a Stop to those malicious Tongues. Then, saith an Excellent Person on this Subject; * "Was this Rule practised as it ought to be, there would be no prophane *Chams* taking pleasure in disclosing of their Father's Nakedness (a); no blaspheming *Shimeis*, railing at, and cursing others to their Face (b); no traducing *Hamans*, accusing others falsely behind their Backs (c); no informing *Zibas* to steal away the good Affections of any true and valuable Friends, by sinister and unworthy Suggestions (d); no flandering *Sanballats* (e); no cursed *Doegs*, whose Tongue devis'd Mischief, and lov'd Words that might do hurt; no, nor (f) no *Jeboasbes*, to lessen the Worth and Reputation of others, by Parables and Comparisons (g). There would be few or no Reporters, were there no Receivers: As the ancient Proverb has it, *No Receivers, no Thieves*.

There are various Degrees of *Injustice*, to which *Restitution* is due, besides what I have already mention'd, such as Fraud or Deceit, by way of Trade, of Exchange, in Weights or in Measures, and these com-

* *Camf.* Pr. D. on *Mat.* vii. 12.

(c) *Esf.* iii. 8.

(d) 2 *Sam.* xvi.

(g) 2 *Kings* xiv. 9.

(a) *Gen.* ix.

(e) *Neb.* vi. 6.

(b) 2 *Sam.* xvi.

(f) *Psal.* xi.

monly are pass'd by with Unconcernedness and Pleasure. In Case we are unhappily engaged in the Law, we must avoid corrupting the Judge, (with none of that HONOURABLE PROFESSION, would be corrupted) we must not hire false Witnesses to prove our own, and overthrow our Neighbour's Cause; we must take care, under this Head, not to bring others into danger by unjust ACCUSATION or SUBORNATION of FALSE-WITNESSES, which you may remember was exactly the Case of *Potiphar's Wife*, when she falsely accus'd *Joseph* *; and of *Jezebel*, when she set up False-Witnesses against *Naboth* †. There are likewise several Causes of *Injustice*, viz. such as *Covetousness*, witness *Judas* (a); or a FEAR of losing what we have got, witness *Demetrius* (b). Another Cause is that of *Ambition*, this made *Absalom* (c) to rebel against his Father, and *Herod* (d) to kill the Children of *Bethlehem*; another is that of *Pride*, and this stirr'd up (e) *Haman* against *Mordecai* and the *Jews*. And, lastly, *Envy*, or a Desire of *Revenge*, as for Instance, the first mov'd (f) *Cain* against his Brother; the *Jews* against our (g) Blessed Saviour, and the last is exemplify'd in that unparallel'd Case of (h) *Joseph's* Mistress. The next is that of Theft, which has an innumerable Train of Circumstances attending it, and there are divers Methods of commit-

* Gen. xxxix. † 1 Kings xxi. 10. (a) Mat. xxvi. 15, 16. (b) Acts xix. 25, 26. (c) 2 Sam. xv. (d) Mat. xi. (e) Est. iii. (f) Gen. iv. (g) Mat. xxvii. 18. (h) Gen. xxix.

ting it which however different ; yet, amounts to this detestable *Act*.

The next I shall speak to, is in that of Borrowing Money, with a Design never to pay, or of Compounding with Creditors, when Men are in a Capacity to discharge the whole; and then lastly that of *Extortion* or *unjust Usury*, which is repugnant to *Justice*, *Equity* and *Charity*, but otherwise is in it self very lawful: I cannot think of, nor speak to all the Particulars, to which *Restitution* is undoubtedly necessary; as to the Body, &c. when one Man has kill'd another, *Restitution* obliges him to maintain the Wife and Children of the deceas'd; or if he has wounded his Neighbour, then the Expence necessary for the Cure, is required of him that wounded him, answerable to the Loss the Grieved has sustain'd in his *Trade* or *Occupation*, be it what it will. Besides this, there are several Degrees of Injustice, which require a particular RESTITUTION, and impossible to be brought within the compass of a *Discourse*: But every Man's Reason and Conscience, I think is sufficient to tell him, in what Degree he has been an Offender, and severely to reprove and condemn him for his neglect of REPARATION.

Thus much to shew from whom RESTITUTION is required, that every one is oblig'd to this Duty that has unjustly wrong'd his Neighbour, by Force, or Fraud, or any other inexcusable Fault: He that by Advice commands or assists, that has been a

Companion, or an Adherent in another's *Injustice* whatsoever. The Injury must be redress'd, and the Owner restored to the Possession of that which was taken from him.

And as we have now discover'd from whom this Duty is expected and requir'd, so let us see in what Cases, and to whom it does properly belong and what it is we are oblig'd to restore.

And this is evident that it must be done to the right Owner, if alive, * thus God speaks to Moses concerning the Children of Israel. *Then shall they confess their Sin which they have done, and he shall recompence his Trespass with the Principal thereof, and add unto it the fifth Part thereof, and give it unto him against whom he hath trespassed.* And again † complaining and rebuking the Userers: *Restore I pray you to them even this Day their Lands, their Vine-yards, their Olive-yards and their Houses, also the Hundredth Part of their Money, and of the Corn, the Wine, and the Oil that ye exact of them.* Hence it is plain that Satisfaction is due to the Person injur'd only, except he be dead, or not to become at which is the same Thing, and then it is our Business to enquire after his lawful Heir, whether Wife, Child, Brother, Sister, Friend or Relation; but if upon a diligent Enquiry, and a strict Examination, none of these are to be met with, the RESTITUTI-

* Numb. v. 7. † Neb. v. 11.

ON belongs to God only. * *But if the Man have no Kinsman to recompence the Trespasse unto, let the Trespasse be recompenced unto the LORD, even to the Priest, beside the Ram of the Attonement, wherean Attonement shall be made for him.*

There are some Injuries that will not admit of a RESTITUTION, which cannot be undone again, when it falls out that the Offender is utterly disabled, that he is not in a Capacity to restore, and make any competent and real Satisfaction. In such a Case, the WRONG-DOER must supply the Deficiency, by continual CONFESSION, and Acknowledgments, with a hearty Sorrow, and a sincere Grief for such his Miscarriages. But it is the only Method I can take, if the Party injur'd be incapable of receiving Satisfaction, and I in a Condition to make any tolerable one, to give it to God; that is to the Poor, according to the Example in the Text. *Behold, LORD, the Half of my Goods I give to the Poor*; herein he shew'd the sincerity of his Reformation and Conversion. When the Person whom we have offended is dead, than we can make no RESTITUTION but to God, viz. in bestowing what we have to pious and charitable Uses.

But as to the Thing we are oblig'd to restore, it must be the very self same Thing if it can be had, and no extraordinary Thing impedes; and supposing it is

* Numb. v. 8.

damaged, or not to be come at, then the full Value of the Thing taken away. This leads me to my Second General to consider more largely.

II. The Commands and Obligations to this Duty of RESTITUTION, as well as the various Examples of it in *Holy Writ*, which will demonstrate the great Advantage and Necessity of of it, contradicting those common and erroneous Objections brought in by the Adversaries, and Enemies to this Duty.

That what we have got unjustly we are obliged to restore, is evident from what has been said as well as from the Word of the Lord to *Moses*, relating to the Trespass-Offerings, for Sins committed willingly; this is recorded in * *If a Soul sin, and commit a Trespass against the L O R D, and lie unto his Neighbour, in that which was deliver'd him to keep, or in Fellowship, or in a Thing taken away by Violence, or hath deceiv'd his Neighbour. Or hath found that which was lost, and lieth concerning it, and sweareth falsely, in any of these that a Man doth, sinning therein. Then it shall be because he hath sinned, and is guilty; that he shall restore that which he took violently away, or the Thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost Thing which he found, he shall give it unto him to whom it appertaineth, &c.* Here is the Precept,

* *Levit vi. 2, 3, 4.*

and being a kind of Theft, it is likewise a Breach of the Eighth Commandment, particularly describ'd, and prohibited by St. PAUL. *Render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour ; owe no Man any Thing, but to love one another : For he that loveth another hath fulfilled the Law.* From the Force of these Precepts, will arise our Obligations to RESTITUTION: In conjunction with our Obedience to the Observation of that *Royal Law of Equity ; to do to others as we desire they should do to us.* What can consist more with *Justice and Equity*, than that I should do *that* to another, which in the like Case I expect from him ? For the very same Obligation that lies upon another towards me, lies upon me, in regard to him : We are ready enough to prescribe to other Men, to look over them, and direct, and appoint their Actions ; and at the same Time we should do well to measure our own, and so to perceive the Consistency, that we may neither act nor say better nor worse than we desire that they in the like Case should do to us. I never met with that Man yet, in those few Years God has hitherto allow'd me, but what would advance sincerity with Regard to other Men. We are all for Integrity. The very Hypocrite is hateful, not to God only, but Man, so that he spake the Sense of Mankind who

* Rom. xiii. 7, 8.

said * that he abhor'd him as *Hell*, who spake one Thing, and acted the contrary. Fine Speeches, pharisaical Looks, humble Gestures, and wheedling Courtships, are but insufficient Oratory to produce good Apprehensions of those, whom we are confident, mean no more by it, than to serve their own Interest and our Destruction. Few or none are niggardly to themselves, and in Case they give other Men the same Measure they use to themselves, there can be no cause of Complaint. Was but this *Golden-Rule* duly observed, it would cure at once this particular Branch I am now persuading and enforcing you to the Practice of. I shall conclude this Paragraph with that noble and excellent Expression of *Chrysologus*; "*Quo modo vis, quantum vis, quam cito vis Misericordiam tibi fieri, tam cito aliis, tantum, taliter ipse miserere*; As thou desirest Mercy should be shewn to thee, in what Manner, Speed, and Dispatch, do it the same Manner and Method to other Men.

Give me leave to recite some instructive Examples and particular Cases, recorded in *Scripture* to illustrate the necessity and Advantage imply'd in this particular *Añ*.

The *First* I shall mention is that in *Gen. lxiii. 12*. Upon the Return of *Joseph's* Brethren to the Old Man their Father, and relating to him the several and a-

* Εχθρὸς γὰρ μοι κἄν ὁμοῦς αἰδῶ πύλησιν
Ὅχ' ἐπεὶ κ' αὐτὸν ἐν φρεσὶν ἄλλο ὃ εἶμι.

[Hon. II]

mazing

mazing Circumstances, which attended them, recorded and set forth at large in this Chapter : And as to that Particular, that every Man's Money was in his Sack's Mouth, on which Account their Hearts fail'd them, and they immediately cry'd out, what is this that God hath done unto Us ? I say this Representation being made to good Old *Israel*. Upon their second Journey, and the great importunity his Sons us'd, in Order to carry *Benjamin* their Brother along with them, he reply'd ----- * *If it must be so now, do this, take of the best Fruits in the Land in your Vessels, and carry down the Man a Present, a little Balm and a little Honey, Spices and Myrrh, Nuts and Almonds, and take double Money in your Hands, and the Money that was brought again in the Mouth of your Sacks, carry it again in your Hands, peradventure it was an Over-sight. The Old Man here sets forth our Obligations to RESTITUTION, at a Time when his Heart was ready to break for the loss of his dear Benjamin ; when he was so surrounded with Troubles, that one would have scarce imagin'd he could have thought of any thing like this. For he expresses himself in this melancholly Farewel, saith he, take also your Brother and arise, go again unto the Man, and God Almighty give you Mercy before the Man, that he may send away your other Brother, and Benjamin, If I be bereav'd of my Children I am bereav'd.*

* Gen. xliii. 11, 12, 13, 14.

Another Passage that I shall bring under this Head, as an Example of RESTITUTION, is that of *Judas*, which betray'd Our Blessed Saviour, recorded by St. Mat. xxvii. 34. *Then Judas, which had betray'd him, when he saw that he was condemn'd, repented himself, and brought again the Thirty Peices of Silver to the Chief Priests and Elders; Saying, I have sinned in that I have betray'd the Innocent BLOOD.* Here seems to be room for a Supposition, in these Words, that *Judas* did not believe or expect they would have proceeded so far with CHRIST, as to have condemn'd and murther'd Him. For when he saw that he was condemn'd saith the EVANGELIST when he saw it was otherwise, he was not grieved only for what he had done, but confesses his Sin, throws back the Money as unlawfully got, believing and expecting no Forgiveness without *Restoring the Hire* he had receiv'd. But our LORD pronounces his Sorrow to be insincere, and ineffectual, and declares, *That it had been better for him he had never been born.* But says a learned Commentator upon this Place. * It "seems to me, a wonderful Sign of the Stupidity of the Chief Priests and Elders, that they "could answer what's that to Us? For could they "think it no Sin to hire a Man to betray Innocent "BLOOD? Do they not confess this very Money "was the Price of BLOOD? *Ver. 6.* and was it not

* Dr. W.

“ this very Money they gave to Purchase that
 “ BLOOD ? And was not the Field they bought
 “ with it, styl’d upon this Account *The Field of BLOOD* ?
 “ And was not this a lasting Testimony of their
 “ Guilt, whose Money purchased this BLOOD ? and
 “ therefore St. Stephen roundly tells them, that they
 “ had been the *the Betrayers and Murderers*
 “ of that just One, *Acts vii. 52.* And they themselves
 “ when the Miracles done in Christ’s Name had a-
 “ waken’d them, began to be troubled, that the Apostle
 “ should bring this Man’s BLOOD upon them. *

I do not here mention this *Satisfaction*, as a com-
 plet One ; no, for tho’ He brought back every
 Penny that he had receiv’d ; yet, it did not advance
 his Interest in the least. I produce it as a *Necessary* to
Contrition, or an *Ingredient* of *Repentance* ; It was
 thro’ Horror *Judas* did it, which threw him insen-
 sibly into *Amazement*, *Confusion* and *Despair* ; and
 alas ! kept him from making any proper Applicati-
 ons for the removal of his Sin. I cannot but say
 (and am extreamly sorry that I have the Occasion)
 that *Judas* went beyond a great many of our *Preten-*
ders to Conversion, in this one Act of RESTITUTION.
 He certainly took Shame to himself, and publicly
 acknowledged his Fault, in that he restored the Mo-
 ney. And I verily believe, there are but few that
 would willingly and publicly go thus far. But his
Repentance was defective ; He laid violent Hands

upon himself; *He* went and hang'd himself, and left no Room nor Leisure for a *Reconciliation*. *He* gave way to Despair; and by this Displeasure against himself, added the *Sin* of *Self-murther* to that preposterous *ONE* he had been guilty of before, in *destroying the Blessed JESUS*.

The last Thing I shall mention to make this *Duty* of *RESTITUTION* necessary, is that of our *Saviour* in these Words. * *Therefore if thou bring thy Gift to the Altar, and there remembrest that thy Brother hath ought against thee; leave there thy Gift before the Altar and go thy way; first be reconciled to thy Brother, and then come and offer thy Gift.* And this Lesson seems to be proper, for all those who receive (tho' not so frequently as is necessary) the *Blessed Sacrament* of the *Lord's Supper*, for † *St. Chrysostom* tells us, that the Table of the Lord will not receive those who will not agree, nor be reconcil'd, therefore beware, &c. And you know that remarkable Passage of *David*, which shews that we cannot be too careful in our Preparation (says He) *I will wash my Hands in Innocency, O LORD, and so will I go to thine Altar.* †

Because the *Scribes* and *Pharisees* vainly imagin'd and suppos'd that their *Sacrifices* were sufficient to atone for all Offences; therefore *Christ* tells them in Opposition to this false Supposition of theirs, that nothing could be acceptable to God, without *Justice* and *Charity*, and a *Mind* entirely reconciled to our

— *Matt. v. 23* — † *Dissidentes Mensa illa non suscipiat, audiant qui cum Inimicitia ad Altaris Communionem, &c.* [St. Chrysost.] || *Pl. xxvi. 6.*

Brother, that it was needless to attempt propitiating an Offended God, till ample Satisfaction was made to their Brother. If I have been angry with my Brother in my Heart, it is my indispensable Duty to be sorry for it; if by my Words I have done him Damage, I must confels and acknowledge it; if I have wrong'd him in Estate; &c. then I must make RESTITUTION. Our Saviour prescribes this Injunction to shew the Necessity of *Reconciliation*, because no *Sacrifice* without that is pleasing and acceptable to the LORD. No *Exercises of Religion* please God, when perform'd by that Man, who is not in *Charity* with his Brother: Because they do not proceed from the Love of God: And that which comes not from thence the LORD abhors. But the Duties of Religion perform'd by him that, is not at Peace with his Brother, do not proceed from the Love of God: Ergo, *He that saith he loves God, and hates his Brother is a Lyar*; for how can he love God whom he hath not seen, and hate his Brother whom he hath seen. This is confirm'd by St. John. * Without the Duties of Justice and Charity, which are more acceptable to God than Sacrifice, or any other Part of outward Worship, we do nothing at all; we leave the main Things undone, being a positive and a Divine Command; but the other a humane Institution only. And this leads me to my.

III. General to shew that seeing Repentance is absolutely necessary to Salvation, and that without

* 1 John v. 20.

RESTITUTION, there can be no such Thing as a true *Repentance*; I proceed to close this Discourse with proper *Motives* and *Directions* in order to represent the happy and glorious Effects of a ready Compliance *with*, and a sincere Obedience *to* this Practice.

You have seen from the foregoing Discourse that without RESTITUTION, we cannot say we have repented, nor will this one Act be of any Signification, except we are duly sensible of an ill-spent Life, unless we are heartily concern'd for it, and are thoroughly resolv'd against all Temptations, and Occasions, that may betray us into *Iniquity* and *Destruction*. The several Ingredients which compleat a solemn Repentance are such as these, viz. *Sincerity*, *Sorrowfulness*, for our *past Transgressions*, *Prayer*, *Charity to the Poor* &c. I cannot enlarge on these Particulars, they are plain enough already; but I shall proceed to lay before you such *Motives* and *Directions* as are most proper to represent the happy and glorious Effects that accompanies the Duty of RESTITUTION. And first give me leave to make a Digression, and remove two or three Objections; which tho' of no great Force, yet create a Disturbance in the Minds of ignorant Men.—And,

* *Quest.* I. Must we satisfy our Brother, in case he is not sensible of the Injury done him? Suppose that he be ignorant of the Wrong that I have done him many Years ago; shall I not make him more uneasy by my Information, and provoke and incense

* W.—d. in Evang. St. Matt.

him against me, so as to render him Uncharitable, and Angry with me for ever afterwards?

Ans. To which it may be reply'd, that if there was only in Thee, a design of Mischief towards thy Brother, or that thou wast only Angry with him in thy Heart; in such a Case I think to conceal it would be very Proper and Necessary, because the revealing of it might probably exasperate and provoke him against Thee.

But put the Case thus, that thou hast in reality injur'd him in *Body, Goods, or Name*, it is then Expedient that Satisfaction be forthwith made; Notwithstanding, he entertain'd no such Opinion, nor apprehended any injurious Practice from Thee: And for this Reason, because God may require thy Soul of thee before thou hast at all Repented; and then thou shalt never be in a Capacity to make any manner of *Satisfaction*.

Quest. II. The next is this: You'll say, what must the Injur'd do, supposing he that wrong'd him neither seeks Reconciliation, nor desires nor endeavours to make him any Satisfaction?

Resp. To which may be Reply'd; That there is no *Necessity* that the *Offended*, should go unto the *Offender*: It is sufficient to forgive the *Injury*, and not to beg or seek for *Reconciliation*; This is the Opinion of some: Others say, that Christ spake in these Words as well to the Party *Offended*, as to the *Offender*; in case the Person that has injur'd me neither desires nor designs to make me amends, nor to be

recon-

reconciled to me, why then I ought to go to him! This is a difficult Task, and yet mighty consistence with Reason and Good Sense; seeing we hereby imitate Christ, it is an Argument that the Person injur'd, does not freely, nay, not at all forgive the Offender, except he in love to his Soul desires a mutual and a Christian Charity between them. I do not think it expedient or requisite that I should make such an One my *Companion* or my *Confident*; further than doing him all the Service and good Offices I am able, to regulate his Life for a future Happiness.

And now I proceed to some suitable Motives, to represent the Glorious Effects of an honest Performance of this Duty of RESTITUTION.

REPENTANCE at the first setting forth, is somewhat irksom and grievous to a Man it may be: He is asham'd of himself when he looks back, what an ungrateful Wretch he has been; and alas! such is the Corruption of our Natures, that we had rather continue in our wicked Ways, than by *Repentance* confess, that hitherto *we have err'd from the Right Way*. But he that painfully endeavours to find out his Sins, and is sorry for them, will never Repent him of that Labour. *Repentance* is rightly called, *Pœnitentia nunquam pœnitenda*, (a) *Repentance never to be repented of*. By doing this in our Health we save our selves abundance of Trouble and Labour upon an uncomfortable Bed, I mean, in time of Sickness and Affliction; when every injury

(a) 2 Cor. vii, 10.

we have committed, every little Sin creeps out, and all *Peace of Conscience* quite Extinguish'd. You may very well remember the Case of *Josephs Brethren*, when they came into Straits, how they *immediately* reflected upon their former unnatural Dealing with their Brother, and cryed out one to another, (a) *We are verily guilty concerning our Brother, in that we saw the anguish of his Soul, when he besought us, and we would not hear; therefore is this distress come upon us.* What a dreadful Agony and Remorse think ye was *Adoni-bezek* under, when his Guilt extorted this sad Acknowledgment from him? --- (b) *As I have done, so God hath requited me.* He was vain and insolent in his Prosperity, but when he came to consider, this was an insupportable Burthen to him. And this will be the Case of every one, perhaps before he leaves this World; however, it will most certainly be a horrible Aggravation to him at the *Great Day of Accounts.* Disburthen your Consciences therefore of every Injury or Injustice you can think of in the Name of God and make RESTITUTION for the same. You may pretend to *Religion* and *Devotion* as much as you please, but so long as you continue *Disingenuous, Unjust* and *Unmerciful*, no Man can believe you are in Earnest. As far as I know, you may do much Harm by your Pretension, and no Practice; *For they beholding your Evil Works*, under a specious shew of Religion, cannot think it worth their while (or any

(a) Gen. xlii. 22. (b) Judg. i. 6, 7.

Bodies else) to Glorify God or desire ever to be in Heaven. But Lastly,

By a due Observation of our Actions and of this one Particular, we shall gain to our selves an Inward *Peace* and *Comfort*, a most compleat *Satisfaction*; and surely there can be no Greater this side the Grave. When a Man is satisfied that he has been a sincere Friend to his own *Conscience*, because that readily tells him, he has no Reason to fear the Malice and Follies of Men: *My Heart shall not Reproach me so long as I live* --- was *Job's* Resolution. And indeed the Reflection upon a Man's Integrity in this Great Point, is the principal and only Consolation of *Human Life*.

With what Cheerfulness shall we look into, and be told the *Glories* and *Felicities* of Heaven; if in this Life we have been but Conversant in the Practice of this difficult Duty? when, alas! we shall behold the *Injurious* clothed with *Fraud*, *Deceit* and *Treachery*, and over his Head this Melancholy *Motto*; *NON DIMITTITUR PECCATUM, NISI RESTITUATUR ABLATUM* * *NO REMISSION WITHOUT RESTITUTION*. This one Consideration may serve as a *sufficient Invitation*.

And now as briefly as the Copiousness of such a Subject would well allow, within the compass of one Discourse; I have made out the *Necessity* of this *Duty*; and do earnestly importune you, to the Study and Practice of *Sincerity* and *Uprightness*, of *Innocency*, and an *universal Justice* with respect to God and Man. And always to remember, that in case of Wrong, there remains still a *Necessity* of *Repentance*, *Restitution*, *Satisfaction*, &c. upon the *Injurious*: Whoever *Acts* the Contrary, declares that he is still of the same Disposition; and Justifies himself in his *Unrighteousness* and *Usurpation*. Now with the same Example I began, with the same I shall Finish this Discourse:

(Says *ZACCHEUS* to *JESUS*) Behold Lord, the half of my Goods I give to the Poor: And if I have taken any thing from any Man by false Accusation, I restore him four-fold.

Δόξα τῷ Θεῷ

6 JU 65

* St. Aug.

F I N I S.

